

term, however, was coined with the definite object of distinguishing the whole investigation, on the one side, from the purely empirical and psychological, and, on the other, from the older metaphysical or purely rational treatment which started, as in the philosophies of Descartes, Spinoza, and Leibniz, with certain abstract definitions of the nature or essence of the human mind or soul, trying to deduce from these definitions its properties, its behaviour, and its destinies. Kant never adopted the conception of Locke that the human mind was a *tabula rasa* or an unwritten sheet of paper; he believed in the significance of Leibniz' criticism that the human intellect was a something with a specific endowment, and he proposed to find out what this endowment was by analysing the product of human intelligence, viz., experience, knowledge, scientific thought, and further on its activity as shown in the precepts of morality and the judgments regarding the beautiful, the good, and the purpose of things. This way of putting the problem was perfectly legitimate. Given on the one side the perceptions of our senses, our impressions and feelings, and on the other side unified knowledge, definite precepts of morality and judgments of taste as they are elaborated through the activity of the human mind, it was a legitimate question to ask how the former are converted into the latter. But to many students of Kant's works it must at the time have appeared a mistake to think that this problem could once for all be solved by a critical analysis of the very meagre descriptions which the processes of knowledge, thought, or the precepts of morality and the canons of taste had received at that time.